

HENOCH CLAPHAM

His Demaundes and Answeres
touching the Pestilence: Methodi-
cally handled, as his time
and meanes could
permit.

1. Iohn 4.1. Try the spirits whether they are of God,

1. Thessa. 5. 21. Try all things, keepe that which is good.

1. Iohn 3. 16 Hereby haue we perceaved loue, that the (namely
Christ) layd downe his life for vs: therefore we ought also
to lay downe (our) liues for the brethren,

Phil. 2. 4. Looke not every man vpon his owne things, but
every man also on the things, of other men.

1604.

To the Church of God wheresoever dispersed, Elect according to the foreknowledge of God the Father vnto Sanctification of the Spirit, through obedience and sprinkling of the blood of Iesus Christ, (apprehended with true faith) Grace & peace be multiplied vnto you all, Amen.

CHristian Reader, it was wy lot to light vpon these few leaves. And being perused by som that had in times past bin acquainted with the author him self, And so finding in this canuassing conference such sound satisfaction for matters of doubt, which in the other Epistle of the pestilence, were short & brief, learned and scholetlike reasons, still striving to bring out the kernel of knowledge, which lay couched vnder the shell of obscuritie. And the further he ripped and reached, to make Gods glorious power known, which others so long had masked: it caused many questions to bee mooued, which in this canuassing conference is answered to the full. I my self being an care-witnes, to som part of that doctrine: which was as strange to many at the first, as it was to the men of Athens in Mars street, which counted Paul but a babler, because he preached vnto them, Iesus and the Resurrection.

But I heare the Author is in prison, And why? Because som Ministers complayned that he preached a doctrine (which they could neither begin nor end) past the boundes of their knowledge.

* Iohn.
8. 6.

But Henoch wher are thine accusers? hath the finger (of * God) written their faults easie to be read, doe they not stand out to accuse thee? Then I hope the learned will not condemne thee, that haue trod out the corne before thee in the same path.

So was the doctrine of possession likewise distilled out of the cloudes, and so high past every lay mans reach, that the layery were driven to their Pastors for satisfaction in the doubt of that doctrine (because the Priestes lippes should preserue knowledge) but they being found nonresidence in those studies, one made answer thus: I am no Prophet, I am no Apostle, Miracles are ceased, &c.

These hearers could not be at the beginning & ending of all these Sermons, which was the cause they rested vnsatisfied, and so they began to expounde the doctrine them selues according to those parcels which they had gleaned by peece meale from the author, never vnderstanding the Author as he meant. But whosoever thou be, that will take vpon thee to say all, before thou heare all, shall be sure to lye all.

One
made
that
answer.

And so damnable speeches were bruted abroad, before either of the doctrines were finished: but the last Sermon of possession, made all plaine, and so plaine, that since that time (to the glory of God be it spoken) I never heard of any about London nor elswhere that were so extraordinarily possessed. But ordinary wicked persons that are never dispossessed of a wicked tongue: like the Athenians which gaue them selues to nothing els, but either to tell, or heare som Newes. but in the end

* Ergo
no pos-
session.

M. Marbery set in foot, to maintaine the same doctrine, vpon Christes Temptation in the Wildernes, affirming that [* If no going in, no coming out.] So did the last Sermon of the Pestilence make all attentiu hearers satisfied.

These circumstances considered, I tooke it for duty, once towards the Church [who is the pillar and ground of truth] as also for profitable acquaintance heretofore had with the Author: I could do no lesse but diuulge it. And so much the rather, for that therein is cleared, what in all points is to be held touching the Pestilence: A doctrine hetherto, over-confusedly and slenderly handled of many, If my iudgement sayle me not.

Thine in Christ Iesus, Amen.
P. R.

The Authour to the Reader.

THE last great *Pest-time* (I speak of the Great plague in *London*, for otherwise, it is now the greatest *Pest-time* in the country, and throughout his Highnes Dominions) it pleased God to give me affection and strength to continue & hold out my Ministerie to the end, publikelie teaching, and privately comforting the Lords poore flocke abyding in the Citie of *London* (as occasion here and there, night and day was administred) what time the Citie was much infirmed for Civill governement, and well-nigh emptied of due ecclesiasticall cure.

Satan "*The accuser of our brethren*, maligning the happy successe of my labors, he gets som vnwise Spirits to bruite abroad, that *Clapbam* taught *The plague not to be infectious*, and that *All that dyed of the plague were damned, as dying without faith*. "Revel. 12.
10.

The first accusation came readily to the present Lo. Bb. of London, but the second (it seemeth) not so. For about som 34. wekes after my first Cōmitment, the said Lo. BB. and Sir *Edward Stanhope* in Court did publikely affirme, that they had not heard of that bruite before: what time I my selfe then first vttered it in their court, that so then in the face of all by-standers it might be checked, so well as other flāunders, forged only for obscuring myne innocency.

The BB. beleeving the first tale, he (without sending for me, or talking with me) caused me to be taken (euen presently vpo a Sermons ending, wherein I had opposed to such insensible reportes) and so was conveyed to the * Clinck prison. Passing by some inter-currentes (which in som other my writings are layde downe) he at the eleven weekes end convented me, the signifying that I had bene imprisoned for teaching, *That the plague was not infectious*; as also for publishing *An Epistle concerning the Pestilence*; and that in contempt of the booke of Orders for the Wednesdayes fast, authorized by the King. To both I answered *Negatively*, if so by *Plague* they vnderstood not that stroke of the Angel termed of the Holy-Ghost *Deber*; but that which grew from corruption of the Creature. Well to the Gatehouse prison I was sent, and to my booke and the contentes, I should answere in another place. * Anno Dom:
1603.
Novemb. 24

To passe by the second Convention, it being to no other end then the former, the weeke before the Archb. death, I was called to *Lambeth*. There, after assurance had of certaine Articles their compasse, I

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tooke my othe to answer truly to them. The next Monday at the Registers office I did so. The answer was sent to the BB. of Londō. He seeing it made not to his purpose, did not convent me, but (without all adoe) he let me ly in prison still as afore. My wordes nor writings prevayling any whitt, I complayned to the King on "*Easter monday*, who appointed the same to be conveyed to the BB. *And he thereto to give in his answer.* Hearing nothing more of that of 7. weekes, I on the day of Pentecost insuing, complayned to his *Highnes* againe. Thereto, Sir *Iulius Caesar* in his Maiesties name subscribeth thus. The Kings Maiesty hath eftsoones referred this petitiō to the Lord Bishop of London, who is required by his Highnes calling other of the Hy-commission vnto him, withall convenient expedition and according to the Law, to proceede to iudgement, either with or against the partie, as his cause shall deserue; that his Highnes may not further bee importuned herein. So farre the Kings commaund.

To the Bishop I sent it, but hearing nothing from him, a fortnight after, I sent to the King againe. About a week after, I was convented. And after much talke to no purpose, the Bishop concluded thus: *you may doe this at least; the Doctrines being put downe as supposed to be taught of you, you may subscribe herein, if was truly or not truly vnderstood.* I answered, let that be done, and I shall doe what I ought. Doctor *Stanhope* then said, Maister Deanes of Westminster & Pawles are appointed to that, who (at their convenient leasure) will send for you. So the Court broke vp. This was the eleventh of Iuly last; and then the first time also of excepting at the doctrine of *Faithes apprehending deliverance from the plague*, taught in the foresaid *Epistle*.

Being thus left to the two Deanes, I writt to them sundry times for speedy proceeding. One of them sent my messenger to the other, backward and forward. At the Monethes end, Doctor *Androes* sends me word, that he had put the matter from him. And so he never sent for me, according to the Courtes Depute.

Passing by inconvenient repeates, about three weekes after, I was sent for to the Registers office. Coming thither, his man lets me see Doctor *Androes* his moneths worke. And what was it? *A flat recantation*, and nothing answerable to that which the Court (in myne hearing) appointed as afore. So much I signified to the Bishop, as also to the *Doctor*, But other answer since I could haue none but this: put in bondes so to protest, *When and Where we shall appoint, and so depart*

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departe prison. So my cause at the penning hereof standeth.

The severall pointes, for the which I am thus handled, in the sequent Discourse I do treat of, by way of *Quere* and *Response*; that is by way of Question and Answer. Wherein my cause is vnsound, reject; wherein Orthodoxall, accept: and so farre be Gods instrument for my Good.

Art thou a Magistrate?

Then hearken what Salomon saith: *Deliver them that are drawn to death; and wilt thou not preserve them that are led to be slaine? If thou say, Behold, we knew not of it, he that Pondereth the heartes, doth he not understand it? And he that keepeth thy Soule, knoweth hee is not? Will not he also recompence every man according to his workes?* Thus let the Magistrate take heede how he pleades ignorance, and wincketh at the fall of the innocent. For such a looking through the fingers, may fill the earth with innocent blood, till it roare again for heavens iudgement. And so not only such, but also the whole lande shall fare the worse for iniustice.

Prover. 24.
11, 12.

Art thou a Minister?

Then heare what Moses and Salomon say: *And if any haue sinned, namely, by hearing the voyce of an othe, and he can be a witnesse, whether he hath seene or knowne of it, he do not utter it, he shall beare his iniquitie. Open thy mouth for the dombe in the cause of all the children of destruction.* Some of you are reported to say that Clapham hath a good cause, but it is to be doubted, if so he haue sufficient learning to defend it. That I haue, I haue: God make me faithfull in that I haue. But thou that art able to giue in thy Testimonie, art bound also to do it. If thou wilt not be a Procter for Christ in his members, one of the two Theeties executed with Iesus, shall turne Preacher, & giue in sufficient evidence, to thy condemnation.

Leuit. 5. 11

Prou. 31. 8.

To the People.

Also Brethren, I beseech you for our Lorde Iesus sake and for the loue of the Spirit, that ye would striue with me by prayers vnto the Lord for me, that I may be deliuered from the disobedient, and that my seruice (which I haue yet to do) may be accepted of the Sanctified: that I may come forth to his people with ioy, by the will of God, and may with you be refreshed. Thus the God of peace be with you all, Amen.

Rom. 15.
30. & c.

Yours, *Henoch Clapham.*

Qu. Is the Plague infectious?

CHAP. I.

Answer. **E**Very Answer is to be made, either by * *Affirming* or *Denying*, or *Distinguishing*, or by *Retorting*. Affirme it to be, or not to be I cannot, for reason ensuing. For retorting an answer I could, by vrging a *Quere* of like nature, thus: *Is the crab restoritus*, yea or no? If answer be made, tell me whither you speak of the fruit crab or Sea-crab, and then I will satisfie you: euen so I say, tell me whither you speake of the *Naturall Plague*, or the *Supernaturall Plague*, and then I will say it is, or it is not, infectious. The doubtfulness then of the answer, doth arise from the doubtfulness of the question. The question is doubtfull by reason of the word *Plague*, for that it hath sundry significations. For the better vnderstanding whereof, let vs first examine the seuerall senses.

* Affirman-
do.
Negando.
Distinguen-
do.
Retorquen-
do.

* They were
70. Hebrues
that turned
the law into
greek, at the
appointmet,
of Ptolomy
Philadelph
the Egyptia
king, vnder
whom Da-
niels people
were capti-
ued.

Plague, is a word taken in the evill part, and spoken of any harme inflicted vpon any Creature. All diseases are termed plagues, be they inflicted vpon mankinde, or others. So be Crosse in Common Wealthes, Chnrches, Famelies: So be som Windes, and Weathers to Trees, hearbes, flowers, &c. And so Egypt had his ten sundry plagues. But passing by all such inferiour sortes, it is in this dispute taken for a speciall kinde of evill inflicted on mankinde. The Divine Prophets Canonicall do terme it in Hebrue *DEBER*. The divine * *Septuaginta* do specially terme it in Greek *Logos*. The Ancient Heathē Philistians do terme it *Loimos*. The Latines call it *Pestis*, and *Plaga*: whereof do come our English wordes, *Pest*. *Pestilence*, *Plague*: but *Plaga* in playne English, *A Stripe* or *Blowe*: and therefore how many stripes, so many Plagues.

Quere. That plague which is so strainingly mortall at this time throughout England, is it infectious, yea or no?

CHAP. II.

Answer. I vnderstand that plague, or pest not to be single, or of one kinde. And so farre as I conceaue, no learned Divine
or

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or Phisition, is otherwise minded. Thereof it is, that sometimes they vrge textes of scripture for making the Angell Agent, according to that speach of our King in his Parliamentall Oration, who termes the *Pest* the *violence of Gods devouring Angell*: and sometimes againe they discourse of Corrupt ayre in suing Constellations and summing corruptions. In which respectes, naturall politicall Orders are vrged; as for the other, Fasting and Prayer. In regard of the first, one (speaking of the Plague in Davids time) writes thus: "This Plague came not by any Caryer or Travailer, or by any infected persons travayling from place to place & infecting the people wher they came, but it was sent sodainly from God, as the revenger of sinne. He afterwards graunteth, that such a plague is not at this day for vniuersalitie and quick dispatch, but yet still that God hath the same meane at his pleasure, so to do. And this writer must be remembred, to haue beene authorized by the Sea of *London*: and the same Booke applauded with the Preface of an ancient paynfull *Preacher. For the other sorte of Pest, namely derived from some corruption of the Creature, and not immediatly from the Angells stroke, any learned (skilfull in nature) do graunt. And for that, take a Christian Physitians testimonie amongst vs. He having alleadged som reportes from histories touching naturall Contagion, doth then conclude thus * *This may be sufficient to shew, that the Plague is not always the immediat stroke of an Angell.* In this Pestilence generally scattred through the land, there so falleth out some stroke *Supernaturall*, some *Naturall*, as I haue againe and againe taught in my Epistle so much traduced. He that is against me in this, is so not contrarie minded to me, but to our King, to our Divines, and Phisitians also. No marvayle then though another authorized Divine do say with the right learned Phisitian *Fernelius*, *Hi sunt morbi*, &c. These be the diseases whereof I haue said often, they haue som secret cause. *And a litle after*; The first causes which breed the Pestilence, are so vnknownen, so invisible, and so strange to all our senses, that we are altogether ignorant of them, &c. Necessarily so it foloweth, that som thing in this plague be *Supernaturall*; and somewhat *Naturall*, as at large I haue delivered in my Epistle of the Pestilence; without which obseruation, one shal deliuer *Quid* for *Quo*, as haue done my Articlars; what is saide of the Supernaturall to vrge it as spoken of the Naturall, (*Et è contra*) to shew seducing of the Hearers.

W. Cupper,
on 2. Sam.
24. pag. 78.

* Stephen
Egerton,

* Doct. Fran
Hering in
his Epist. to
his Defence,
&c.

See H. Hol-
lands Spir.
Preservatiue
Pag. 36.

Quere.

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Quere. *The stroke of the Angell immediately inflicted,*
is it infectious, yea or no?

C H A P. III.

„ **Ans.** First let me heare what infection is. A domestick Doctor,
 „ signifying what person is infectious, doeth write thus:
 „ * Very properly (saith he) is he reputed infectious, that hath in him-
 „ selfe an evil, malignant, venomous, or vicious disposition, which may
 „ be imparted and bestowed on another by. „ *Touch*, producing the
 „ *Same and As Dangerous effect* in him to whom it is communicated,
 „ as in him that first communicateth and spreadeth the infection. So
 „ *saith He*. It being remembred, that Infection properly vnderstood, is
 „ not that which begetteth *Another* but the *Same* euill, so Argumen-
 „ tate.

* D. Lodge
 in his booke
 of the Pesti-
 lence, cha. 1.

„ Touching
 is of sundry
 natures.

*That stroke which the Angell inflicteth, is Supernaturall, and not
 within the compasse of Physicall causes:*

*But Infection is Naturall and within the compasse of Physicall
 causes:*

Therefore the Angells stroke not infectious.

For the second proposition, I leaue it till anone. Meane time the first
 proposition would be cleared, seeing the conclusion dependes pri-
 mordially of it. That the Angels stroke is *Supernaturall*, it may ap-
 peare, once in that He the Angell (be a good or bad one, „ for either
 may be so imployde) he is a Spirit, and this his Action done by an
 immediate spirituall power beyonde our reasons pitch. Secondly,
 we see the Angell in *Egypt*, as also in *Judea & Israell* (nor els where
 do we ever heare the contrary) to be imploide in smyting house af-
 ter house, and City after City, even all along the Coastes, from *Dan*
 to *Beersheba*, and not smyting that which might smyte another,
 which otherwise (if but for instruction sake) would somtyme haue
 benedone, and mentioned. And this (no doubt) caused one to write
 as afore in the former chapter, that ** The Pest in Davids tyme,*
came not by any infectious person. Thirdly, by the *Septuagintaes*
 version of the word *DEBER*, it may be collected to haue bene then
 the Church of *Israels* iudgement. The word *DEBER* in proper En-
 glish *The Pestilence*, they turne by the Greeke word *Logos* in En-
 glish

„ Bucer in
 Mat. 8.

* W. Cup-
 per on 2.
 Sam. 24.

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glish *The word*; as if in the text it were not DEBER but DABAR, this indeed signifying a *word*; and the very terme that Saint *John* in his first chapter doth giue vnto the Son of God, by whom as by a *word*, the Creature had his beginning and being. So that the 91. Psal. and third verse, they thus read, *He shall deliver thee from the word*, not from the Pestilence. And why? because that Pest (as the comon Creature at first) had the beginning and being solely by the word of God: and this plague for contemning the blessed Covenaut sealed vp in him that is *Logos the Word*. Afterwardes in the sixt verse of the same Psalme, the Hebrue-Greekes read, thou shalt not be affraide [*Apō tou pragmatos*] of the thing, in steed of pestilence. Why? Because it was such a *RHEMA*, such a *PRAGMA*, such a Thing, as they knew not properly how to terme it in the Greeke language: They well vnderstood that the Heathen-Greekes did terme it *LOIMOS*, and in respect of the popular spreading *Epidemia*, wherefore then in their translations should they so avoyde these wordes, and rather choose such a terme, as should drive the *Heathen* to a *Non-plus*? No reason I can render, but that thereby they finely checked the Gentiles, as Ignorant of that plagues cause, and therefore must be glad (leaving their great Naturians) to come vnto the written *woord* of God for better learning. And in so doing, they shall finde that DEBER is indeed DABAR, which not only signifieth a *Word*, but also a *Thing*; Yea, a *miraculous Thing*; as in Genes. 18. where *Sarah* thinking the woord of promise impossible, the Angel thus checkes her: *shall any DABAR be heard to the Lord?* where that miraculous thing was to be effected by the power of the word DABAR signifying both. Now if the Pest was such a word, or such a thing, effected by a word, then it is to be nombred amongst *Supernaturalls*, and so not infectious, seeing the partie so smitten, could not by all the corruption in his nature sende out such a *Word*, such a *Thing*, begetting the same effect in another: for so (which I thinke were a petie blasphemie) in steed of *Iehovahs* Angell, mans beastly corruption should equalize the Angell, & take the worke out of his handes, as being *Iehovahs* messenger herein (for Angell is the Greeke word, and Messenger the English) which I have not read of, at least not observed. True it is, that the Angells blowe, rayseth vp mudde in mans nature, giving it an head to the heart; and therefore in Psalme 91.3. with *Logos* they ioyned *Tarachodes* turned of vs noysome, but in proprietic, *Bemudding*, as if by such a stroke,
B the

John 5.

"Rom 12.1

Galen in 1.
lib. de temp.
observed by
Doct Katz-
chius in Re-
gimine sani-
tatis."W. Cup-
per on 2. Sa.
24. 147.* Roger Fe-
ton in his spi-
rituall Per-
fumes.

Publisher.

"The Ad-
ding of 15.
yeares to his
life, and the
sunne going
back 10. de-
grees in the
Diall of A-
has : with-

the mudde of our vnelcane poole, were stirred vp to the poysoning of all the blood and powers; even as *contra*, the Angells *Mooving* of *Bethesda*, brought sanitie to the diseased. And true it is also, that *that* corruption may offend and hurt nature in others, but yet not infect, that is beget the *Same* and as dangerous effect in another: for many things be noysom, that be not infectious. Fourthly, that the Angells stroke is *Supernaturall*, it may appeare from the meanes whereby it is stayed. The meanes be *Prayer*, "and the offering up our selues a li-
ving Sacrifice, which David ran vnto in Sam 24. He seeing the An-
gell smyring the people in ver. 17. (and not the people infecting one
another) he humbles him selfe, offering his lyfe (*few such Governors*)
for the ranfome of his people, who are indeed *A Kings glory*, Pro. 14
28. That this holy Interpellation (and not *Gallens* Northeren winds
breathing the Chambers) was the meanes whereby that Pestilence
DEBER was stayed, the Angels hand staying to smyte any longer.

"To that purpose, One by authoritie thus writeth: "This noysome
"Pestilence (in 2. Sam 24.) ceaseth here as we see; but by whose meanes?
"Did tyme weare it out, or did the Phisitian cure it? or did a fine devise
"remooue it? no, no, it was done only by the Commaundement of
"God, enioyning the Angell to stay his hand. This consideration mo-
ueth also another Domestick Preacher vpon Numbers 16. 46. not to
teach Physicall, but *Metaphysicall perfumes* for putting away this
"sorte of Pest. Amongst other things thus he writes: * If the cause of
"this Infection were *Elementarie*, why must holy fier bee taken from
"the Alter? Fier out of the Chimney would purifie that: *Afterwards*,
"Let euery one therefore bring his Censer, that is, his heart vnto the
"Lord an hallowed and Sanctified vessell for this purpose, to offer vp
"incense of prayer vnto God, a vessell layde vp in the holy of Holyes.
The Medicine so being Spirituall, *Supernaturall*; it remaynes (as a-
fore) that the stroke is not *infectious*.

Lastly, the absolute mortalitie of the Angels stroke, doth argue it
not to be infectious: For if it were, then every pestilenced person must
dye, without such a *supernaturall* and "miraculous recoverye, as
wherewith *Hezekiah* was revived. But as none will graunt such a
communitie of Miracle, so all must graunt the Angels stroke not to
infect another with the same or like. That the Angels stroke is ab-
solutely deadning in his nature, it may appeare, once, in that no one
smitten with DEBER is read to haue recovered life. For *Hezekiah*,
he

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he was first a dead man in respect of his diseases nature [els *Isaiah* message were vnttrue] howsoever the humbled King was afterwarde miraculously restored: and yet his malady not DEBER in the text, but a *sicknes to death*, howsoever not without his Boile, or swelling there termed *Sbechin*, one with the sixt plague inflicted on *Egypt* in *Exod.* 9. 10. But DEBER (for terme) one with the first plague, Englished *A moraine*; whereof no Beast smitten escaped. Secondly, it is to be gathered from the 2. *Chro.* 21. where the *Angel* is sent to *Ierusalem* LEHASHCHITHAH to corrupt it, namely to death; for SHACHATH implyeth corruption taking head to the death and graue. Thirdly the Angells stroke appeareth to be deadly, from the Epithets giuen to it in *Psal.* 91. where it is termed a *Lyon*, an *Aspe*, a *Dragon*, who naturally deuoure and poyson to the death. Such is the iudgment of some * Domestick writers authorized by the Sea of *London* so to teach and print. For iudgement of foraigners, take the learned *Mollerus* (approved of the Vniuersitie of *Witteberge*, and his labours printed at *Geneua*, who in the 91. *Psalme* so vrgeth the Epithets meaning, *In specialty* (saith he) *I take the Prophet willingly alludeth to the Pest in these Appellations. For it is not to be doubted, but he had respect to the nature of these Beastes* [vt vim veneni significantius exprimeret] *for more significant expressing the force of the poyson.* So farre He. Whereby also may appeare the stroke not to be infectious; seeing the corruption in a man so stoong and poysoned of *Aspe*, or *Dragon*, it sendeth out of that body no inch saueur or power, as whereby the same euill and so dangerous an effect can be begotten in another, not so stoong of the serpent. And herevpon it is, that the same Learned Man (so well as * others) doeth vnderstande that *Psalme* to be penned vpon *Dauids* deliverance in *Sam.* 24. and the *Angell* to be that *Fowler*, in *Psalme* 91. 3. whose particular act is, to pitch the same *Pest-snare* and so to strangle people, as the *Fowler* doth birdes. And so (as afore) the stroke deadly, and vn-infectious. But because our people are so infidelious touching the Angels stroke, it pleaseth God somtymes to let the smitten feele a sensible blow, and both he, and others playnely to see, the print of a blew hande vpon the place so smitten. This indeed was flouted at in my booke, as if there were no such thing. But lett vs heare another Writer of their owne Authorizing, thus he writes: *Because the Lords power and might, more appeares & is more manifest in this great euil, then in any other,*

out Mans
help, was mi-
raculous, 2.
King. 20. 31
Ila. 38. 1. 31

* Ma. Hol-
land.
M. Cupper,

Henricus
Mollerus in
Psalms.

* Beza and
others here
at home.

H. Hol. spie
prefer. p. 33.

„ I thinke it not fabulous what I haue heard som repute, that they haue
 „ seene (as it were) the print of a hand vpon the Armes and other partes
 „ of the body of sundry smitten with the Pestilence. So farre He. Where-
 with would be noted, that no one so printed doth escape death, so far
 as I could ever heare; nor yet that pest-print beget the like in any of
 the beholders, and so not infectious.

Thus if men would haue vnderstood them selues (but *Nebuchad-
 netzar* had forgot his dreame) *Clapham* should not haue beene so vn-
 brotherly, and vncivilly entreated, for teaching the Angels stroke to
 be *Supernaturall*, and in his nature not infectious. But many suppo-
 sing the Doctrine I taught herein, to haue no proppes from some o-
 ther Teachers, to whom Sectary-wyse they were addicted (they hol-
 ding faith, which Saint *James* forbiddeth, in respect of persons) they
 so in their blind zeale, were helping to hammer my Chaynes, adding
 affliction to my bondes. *Heavenly Father forgine them, for they knew
 not what they did.*

Iam. 2. 1.

Quere. *Whither or no is that Plague infectious which ari-
 seth immediatly from some corruption of
 Nature?*

CHAP. IIII.

Answe. *I*N his owne nature it is infectious, howsoeuer somtymes
 bridled of God from infecting; as the Lyons naturally deu-
 vouring howsoeuer the Creator did bridle that Creature from tou-
 ching of *Daniel*. And this to be vnderstood, not only of Corruption
 following open known naturall causes, but also (as afore) of that
 muddy corruption rayseed by the vn-infectiue miraculous stroke of
 the Angell; for corruptio can beget nothing but the same, or the like
 corruption or otherwise be noisome, according as the Subiect it wor-
 keth vpon, be more or lesse therunto affected. This in my *Epistle* (vn-
 iustly traduced) I teach againe and againe. In the *Addition* to the first
 „ *Section* there I say thus; This kinde of plague of pestilence, is of him
 „ (namely *Galen*) termed *Loimos*, respecting only bodyes bursting out
 „ in corruption, which may be cause sometimes of corrupting bodyes;
 „ specially such as are inclinable to, and capable of such corruption.
 „ Then to the second *Section* this, The Angels stroke so is the cause, the
 plague

plague sores and markes appearing & arising, are an effect. The first
 nor infectious. The second is Infectious sometimes more or lesse. *Afterwards in the third Section having said,* It is for none to make *Physicke*
 their staffe, nor yet their first meane, I then write thus: Is *Physick*
 then in this, and all other plagues to be avoyded? No, we are not to
 neglect such naturall meanes, as reason & experience haue found out
 to avayle against Naturall infirmity [*Deo non obstante*] the Lord not
 crossing nature. Otherwise, we shalbe found tempters of God, lea-
 ving our way; rather then faithfull keepers of our way. *Thus much*
there, and much more then this, for approving and enioying *Phisical*
 practise, in regard of such contagious corruption. How greatly then
 haue they sinned against *the evident truth*, who haue said, that *Clap-*
ham taught the *Plague* not at all to be infectious, as also that he reie-
 cted the practisers of *Phisicall* meanes for *Artheistes*? But how deepe
 haue their sinne bene, *who laying my said *Epistle* before them, haue
 culled out all spoken of the *Angells stroke*, & of pretence haue *skip-*
ped over these aforesaid speeches and the like, touching *Infection* &
Phisicall meanes; and that for so framing their Articles, as it might
 be thought, that my saide *Epistle* taught no such infection, no such
 vse of *Physicke*, and so consequently (as they speake) *Clapham* an oc-
 casion of the death of thousands. If (as He, that write the *spirituall*
perfume) I should haue skipped ouer such naturall respectes (and
 why? may not a *Divine* do it, whose practise is, not to preach *Physick*)
 how would all accusations then haue passed for current against me.
 Yea, the *Bishop* knowes by a letter writ to him, how in the *Pulpit* I
 said, *Whosoever* deemes pestilenced ayre, earth bodyes to be in their
 owne nature infectious; they deserued rather to be taught it in *Bride-*
well with stripes, then out of the *pulpitt* with Argumentes. And yet
 this hath helped nothing.

* Publisher,
 was it not
 Doctor An-
 dros that
 culled the?

That the *Plague* (that is, pestilenced ayre, earth bodyes) should bee
 infectious naturally (for we speak not against Gods providence, som-
 times crossing nature, as once it hindered the *Lyon* from hurtinge
 the *Ass*, who otherwise according to his devouring nature, killed
 the disobedient *Ryder*, 1. *King*. 13. but we speake of the nature of the
 corruption it selfe) it can not be marvayled at or gaynesayd, when as
 we finde and graunt, inferiour diseases amongst mankind & beastes
 to be readily and sharply infectious, and ordinarily to be prevented &
 healed by naturall remedy. To particularize them are over-lothsom
 and vnnecessary this discourse.

If thou say, thou hast conversed nearly with such as haue bene pestilenced, and yet that way vntouched: I answer, so haue I, not by way of tempting God, but in way of discharging holy & necessary duty, and also I (with all my famely somtymes so imployde) vntouched that way. That this fell out, it is not because there was no contagion in such pestilenced persons, but because God bridled it, that wee so suruiuing, might speak of his wonderfull workes, and laud him for his mercies.

* Do. Lodg
from Hipoc-
rates de hu-
mana natur.

Of this naturall Pest, the Phisitians and Clarkes of Nature, thus write: * *The cause of the Generall pestilence*, whiche indifferently attaynteth all sortes of men, is the Ayre which we sucke, that hath in it self a corrupt and venemous seede, which we draw with our in-breathing. By which ayre, *Hipocrates* doubtles meant not *Only the common ayre elementall* investing all bodyes, but also the Ayre fluctuated (as Winde) from out of pestilenced bodyes. Were it not for such *Gust* and *Touch*, we need not to feare to converse nearly with such as be taynted with *Morbo Gallico*, and other such peculiar peccatorious maladies.

But for this worke of nature, I leaue to the Reverend Studentes of natures secretes; contenting my selfe only with this, that I know no learned Divine, to be heerein contrary minded. And every Maister is to be heeded in his owne Faculty.

Quere. *Can the Angels stroke by som essentiall marke be differenced from the Taints of naturall corruption?*

C H A P. V.

Answe **F**OR my part I see no such assured marke. The blew hand and blew spots (commonly called Gods tokens, and whereof I yet can heare no Phisitian to giue a reason, and therefore they leaue them as vnphysicall, although I take it an acquaintance of mine in the Citie was restored of the second) they seeme to be differenced from the other, and the first in a speciall maner to put vs in minde of the Angell smyting. And whereas now of late, many are killed vp (as report goeth) without having vpon them, either sore or former markes, as if the Lord would giue vs no signe by reason of passed abuse of signes, it might seeme to administer an essentiall marke; but seeing that cannot be called an essentiall differencing marko

marke, which either holdeth not in all so smitten, or which fallerth out besides in another kind of plague (and contrary thereto, I haue no assurance) I leaue it with my ignorance: and instead of exquiring, I reuerence before the Lord, crying out, o the depth of his iudgments, his wayes are past finding out.

One defineth the plague to be, *A stroke of Divine anger for the finnes of mankind.* So are a thousand maladies more, and all stripes, inflicted on mankind for sinne; and so the Definition a meere *Genus* without his *Differentia*, vttering what is common to all maladies, but nothing formall to the Pestilence whereof he disputeth. Such a definition I could frame to the Angels stroke, but then I should be as iustly derided for it, as he was reported in a leafe or two, vniustly to impeach my iudgment of the Pestilence, *Physico, Physica; vt Theologo, theologia.*

The cause why God hath not revealed to vs a sufficient *Difference*, as it may well grow from our sinne, so it teacheth vs in such estate to vse and reverently to esteeme of, both Phisicall and Spirituall remedies; least sayling in one, we be iudged for that one; and in neglecting neither, we may haue a good conscience in both. And from this consideration it was, that I not only taught and prayed, but also (all the time of Pestilence) did vse Phisicke my selfe, propounding it also to my family, & som other acquaintance. * *all the creatures of God are good, and nothing to be refused, if it be receaved with thanks-giving; for it is sanctified by the Word of God and Prayer.* And seeing the Angels stroke doeth leaue behind it, bodies wounded to death (howsoever that stroke, beget not the like naturally in another; more then the stroke of God vpon *Ananias* and *Saphira* infected the by-standers and porters, Act. 5.) yet seeing the Elements in such bodies resolve all into hatefull putrifaction, it should be (at the least, seeme to others) an Act over presumptuous to gaine say the vse of naturall preservative and medicine.

Quere. *Doth the 91. Psalm propound deliverance from the Pestilence DEBER, to som sorte of people?*

CHAP. VI.

Answ. *THAT it doth at large, as the learned Mollerus thus writeth vpon the third verse; Eos qui fide certam Deum*

T. C. on
Psalm 91.

Chris. on
Psalm 91.

„*recubarent tunc fore a pestis sevitia affirmat*, the Prophet avoucheth
 „that they shalbe safe from the *Pests* cruelty, which rest vpon God
 „with a sure faith. To him take another writers testimonie sent out
 „this last Pest-time. His words are these: How might God make vs a
 „more excellent and fayrer promise, then that he promiseth to deliver
 „from the *Pestilence*, vs that be his Children, and that we need not
 „to be afraide thereof, though a thousand dye of the same at our left-
 „side, and ten thousand at our right-side; yet shall it not reach vnto vs,
 „If we do but beleeueth the promise, and let it be our speare and shield.
 „So farre He. Of such a beleever, *Chrysostome* thus writeth: *Securus*
 „*habitat in terra & prolixam vitam inueniet*, he shall dwell secure in
 „the earth and finde long life. Afterwardes He tels how this is done:
 „*totum hoc fit per spem*, hope in God brings all this about. Other wit-
 „nesses might easily be produced, but these shall suffice to shew, that
 „very vnadvised they were, that said, it was *Claphams* sole fancie, to
 „conclude any deliverance from the plague, from *Psalm* 91. though
 „(being learned) they might from the reverend *Tremellius* and *Iunius*
 „their notes thereon, haue reformed their iudgment. Specially if
 „therewith they had conferred *Bezaes* argument vpon the 91. *Psalm*,
 „attributing much there to *Mollerus*, desiring thereto also *Divines* not
 „to take in hand that disputation (which ought to be sent to the
 „Scholes of *Phisicians*) whither the *Pestilence* be contagious or no;
 „but rather to beate into the mindes of men, the doctrine which is so
 „necessarie and godly set forth in this *Psalm*. So farre He.

But reading not onlie the promise in *Leuiticus* 26. and *Dent.* 28.
 made to the obedient, so well as crosses and curses to the disobedient;
 and hearing also the Apostle teach *Timothie*, in 1. *Epistle* 4. chap.
 That godlines is profitable to all things, which hath the promise of
 the life *present*, and of that is to come: and David such an interpreter
 of the Law as therewith (so well as *Moses*) secretly delivering the spi-
 rituall benedictions vnder 'corporall blessings, and not the one but
 both: my aduers-brethren having read all this, I wonder in what o-
 ther sense they could read and vnderstand the *Psalm*. Som new fan-
 gled sense it must needs be. Let any such one now smite his hand on
 his thigbe, and say, what haue I don?

If they had read only the vulgare Latine translation, which (fol-
 lowing the Greeke, not the Origenall) doth in *Psalm* 91. and 3. verse,
 read *verbum asperum*, a sharpe word, instead of *Noysoms Pestilence*.

and in the 6. verse *Negotium* busines, for *Pestilence*, then they in the ignorance of the Originall, might haue intended a deliverance from sharpe slaundering tongues, and from wordly businesles or molestations, As doth the *Papisticall Jansenius*. And yet if they had done so, they had run vpo a doctrine which they would seeme to avoid, namely a deliverance from temporary evils, & that from such-ones, as Believers are no more freed from, the *Mildeber hauoth* (turned of *Frier Felix* and approved of *Pope Leo* the tenth *A Peste prauitatum. l. confrionum*) from the noysome Pestilence. This chapter then I will finish with *Iohn Campensis*, his Paraphrase Englished here and printed Anno Domini 1539. The wordes be these on Psalme 91. 9. *It is not for naught shen*, that I put my confidence in the Lord. Therefore who so ever thou be that hast vnderstanding, set the Lord (whiche is aboue al things) afore thine eyes as a most trusty refuge; which if thou do, I that write these things dare bee bold to promise thee, that there shal never any suddain euill happē to thee, & that ther shall no plague vexe thine houshold. So far his *Paraphrasis* in the person of *David*,

Frater Felix
his translation
on the
Psalme.

Quere. What Faith is it, which the 91. Psalme propoundeth
for apprehending such deliverance?

CHAP. VII.

Ans. First I will propound the sortes of *Faith*. For though it bee said of the Apostle in the Epistle to the Ephesians and 4. Chapter, *There is one body, one Spirit, one hope, one Lord, one Faith*, he meaneth not that there be no moe sortes in any sence: seeing besides the one body mysticall of Christ, there is another of Antichrist. Besides that one *Spirit* which giveth life to the Church, the aforesaide body, there is another Spirit, that breatheth in the Synagogue of Satan, & many Spirites rationally, &c. So, besides that one, hope, which is the Ancker-hold of the true Church, there is another of the false. And besides that one, *Faith*, which apprehends Christ unto eternal life, there is a second *Faith*, termed *Historicall*, which is that Saint James speakes of, when he sayeth; *Thou Believest* (or thou *Faithest*) that there is one God, thou dost well, *The Devils beleeve, and tremble*. Such, Believing the Bibles history to be true, the wicked haue in commō with the Godly. A third faith, ther is, termed *Miraculous*, by reason wondermentes are thereby effected, wherof the Apostle speaketh in 1.

James 2. 19

Beza on
1. Cor. 1. 13.

Corin. 13. 2. If I had all faith (that is as Beza well noteth, the whole of this kinde of faith) *so that I could remooue mountaynes, &c.* And this faith also the wicked haue in comon with the Godly. There is another faith termed *Temporary*, whereof the Apostle speaketh in 1. Tim. 4: 1. when he saith, *That in the latter tymes som shall Apostate from the Faith*; that is shall fall away from the Ghospell, sometymes meant by faith: for from the first faith abouesaid, there is no falling away, no more then from Election. And this kinde of temporary faith is peculiar to som Reprobate, speaking only of mans-estate since Adams fall. Otherwise in the time of Innocency, *Adam had faith* touching the Trinitie, their workes and goodnes (but not of the Son as a *Saviour*, for yet was no need, because no Sinne) from the foundnes of which faith he [*écousios*] frankly and freely fell, Admitting a right hard conceypt of God, till hee was restored (more miraculousslie then was *Hezekiah*) to the same and a more Excellent Faith touching a seede (not seedes) which should arise from woman, for destroying the workes of Satan.

Hebrues 10
26.

Eternall or
iustifying
Faith.

Temporarie
Faith.

Of these 4 sortes of Fayth or Beliefe, the first is of an Eternall nature, of a grayne or cranell growing in fine to a Tree, having the Roote grounded in Christ. But as the *Vine* riseth by meane proppes, so this faith ariseth *Gradatim*, som and som by temporarie favoures and promises of this life; as may appeare thorough-out *Moses*, who by such *Shadowes* leades vs to the *Substance*. In which respect, I approve the distinction of *Faith Temporarie*, and faith *Eternall*; not called Temporarie for that it selfe indureth for a tyme, so much as for the Obiect, it eyeth and apprehenderth, which is som temporary promise, and blessing: as also the other *Eternall*, for the eternall promises and blessings, it eyeth, apprehenderth, and holderth. Both of them meet in the Elect, as two eyes in the soule, to see by, but often times (as were *Leahs* eyes) very tender: yea, with the poore man in the Ghospell, do often behold me but as Trees: which caused another to cry, *I beleue, Lord, help my vnbelief*. In this distinction of *Eternall* and *Temporary Faith* I here rest as fittest to the present purpose, as also to the meaning of such writers as already I haue vrged, and againe must vrge.

My Answer so to the second question is, that both these sortes of faith are commended and called for in the 91. Psalm. *The Temporarie* is propounded in the first sence, & according to the Letter. *The Eternall* and Iustifying Faith, in the second sence, and according to

the

the myſterie. The firſt is the Shell, the ſecond is the Crannell, *Godlines* having the promiſe of both, and both the gift of God. David could teach no otherwiſe, ſeeing *Mofes* gaue him his Text from Levit. 26. and Deut. 28. and can be conſtrued no otherwiſe. Our Saviour ſends his hearers to *Mofes* for triall of his wordes and workes; and in *Mofes* they could never be found, but by ſeeking a myſtery in his Hiſtorie; a Spirit in his letter; a ſubſtance in his ſhadowe, an eternall bleſſing coveyed vnder a Temporarie. They that teach otherwiſe, muſt frame a man of only ſoule or ohly body; or invent a Chriſt with the *Fami- liſtes*, that hath litle or nothing to do with the body. When our Saviour ſayth, *All things are poſſible to him that beleeueth*, doth he by *All things*, meane only the things of the ſoule? no, he meaneth alſo, what ſo ever may be comfortable to the body. And in that place the point is cleared, ſeeing by the Fathers faith, the Child then became diſpoſſeſſed of an vncleane Spirit; that bodily good being denied vpon his ſtate of incredulitie. A cloude of witneſſes haue their faith extolled in *Hebrues* 11. and for what? ſpecially or at the firſt hand, for apprehending temporary deliverances, though ſealing vnto them a Greater. * *Daniell* ſo ſtopped the Lyons mouthes. *Ananias*, *Azari* and *Miſael* did quench the violence of fire: *David* by faith eſcaped the ſword; *Samſon* of weake, was made ſtrong, &c.

Mark 9. 23.

* Hebr. 11. 33. &c.

But what ſaith a writer authoriſed by the Sea of *London* hereto? He ſhall giue in both Demaund and Anſwere. I demand (quoth he) whether Gods Miniſters, and good people now, may not receaue as great mercies and bleſſings (aſwell corporall as ſpirituell) by faith, as the people of the Iewes did, when Chriſt was converſant vpon the earth? We know his knowledge, his love, his mercies are not diminiſhed or chaunged; his power and might is the ſame & more glorified. Surely, then, that which lettereth the free courſe of his graces and mercies from vs, muſt be in our ſelues, Ignorance, hardnes of heart, and great Infidelity. So farre He. If now Infidelitie hinder the courſe of corporeall bleſſings; yea, of ſo great bleſſings as were vouchſafed to peoples bodies in our Saviours time, then neceſſarily it followeth, that the Lord in 91. *Pſalme*, & any other ſuch place, doth make ſuch promiſe. And this was it, which mooved another laſt peſt-tymes to write thus: "If there be now ſuch a faith as giveth credence vnto God, he ſhall preſerve him from wicked imaginations and evil ſickneſſes."

H. Hollade
ſp. preſerva.

"T. C. on
Pſal. 91"

This *Clapham* in Nothing, wilbe found odd, & singular: let the Accusers therefore be abashed, and leaue of their vnthriving transgression.

Quere. *Are they then to be held faithles that dye of the Pestilence?*

CHAP. VIII

Answe I T hath bene reported, that *Clapham* should teach, that such so dying, had no Faith. Hearke what his wordes be wherevpon such bruite was rayled. In his said Epistles fourth Section he writes thus: But seeing the Lord promiset deliverance from the plague, to all such as *rest under his wings, & walke in his way*, it may be asked how comes it to passe, that som Believers dy of the Pestilence? The answer then is thus there made: *The Lords promise beeing ever fast to the Beleever (for he is faithfull that hath promised) There is in Beleevers so dying, want of faith, for apprehending this particular deliverance, this temporarie mercy: though they haue not lacked faith, for their eternall iustification, and finall salvation, by vertue whereof their flesh resteth in hope of an happy resurrection, and their spirit is gone to God that gave it.* So farre There. In them wordes is the former question plainly resolved; namely, One may dy of the Pestilence, having notwithstanding true faith in Christ, to their eternall Iustification, & Salvation: but such a one so dying, wanteth that faith, whereby that particular temporary deliverance might also haue been had. It is not said, that they haue *No Faith* (for the contrary is affirmed, namely, that such a one may haue true Iustifying Faith) but that in such a one, there was *A want of faith, for apprehending this Particular deliverance, this temporarie mercy*: the veritie whereof may appeare, by that which hath been said afore, but here shalbe vrged further.

Had such so dying, such faith, for apprehending, that temporary deliverance? If they had it, and yet so dyed, it were to make God a deceiver: for such faith, so well as Iustifying Faith, is the gift of God. I graunt that such a one, may haue som swimming conceipt, of deliverance, as a Reprobate may haue, his vnrooted conceipt, of soules salvation) but virtually & truly, such faith they had not: for God gives not faith, without the thing faithed. * *Walke before me (saith he) and be then upright, I am EL-Shaddi, the strong God, All-sufficient,*
for

for Answering thy faith and obedience. And this was it, which caused our Saviour in the Ghospell still to say, *According to thy faith be it.* If God in his Iustice, "do aunswere the wicked, according to the "Ezek. 14, 3. &c. Idol-inventions in their own heart, even to the brawning of them, in their witchery superstitions; what miravayle is it, though the same God in his mercy, do aunswere his Children, according to his owne grace, wrought in their hearts, by his owne spirit? But let vs heare, one speake authorized from the Sea of London.

In Psalme 91. it is thus: *The Plague shall not come neere thee.* It may be demaunded (saith he) how this can be true, for that we read both in Elder ages, and s^e dayly, that the Pestilence, where it is sent, doth not only come neere the Godly, but also smites dead, &c. The answer (saith he) is this, that either they sayle, in the *Particular faith* in Gods providence, so much commended, and *Required in this Psalme*, 91. or they keepe not within the boundes of their callings. So farre He with authoritie, but in me, it must be a Heresie. He saith such faith for deliverance, is required in Psalme 91. And many of our Cleargie haue deried it in me. If faith, for deliuerance from Pestilence, bee not in every Christian, Required, why is our Church [in the Collect on Trinitie Sunday] inioyned to pray against *All aduersitie*; as also in the Letany to pray directly thus: *From the Pestilence, good Lord deliuer vs?* Al true prayer, is to be made in Faith; (for what is not of faith, is sinne) and as Saint James vrgeth, in chap. 1. 6. to bee made without wavering, as we would haue assurance, to obayne our request. This doctrine so, so is the doctrine of the Heads of our Church, enioyned vnder the payne of Excommunication; and may not Clapham teach it without imprisonment? As also inferre necessarily therevpon, that in the lacke of such faith, the very Elect, may iustly perish of the Pestilence? Yea, that the lacke of such faith, is cause of any Adversitie inflicted vpon vs? Vnfold this Riddle that can, for I can not.

Augustine is bold (and the scriptures so teach him) to impute the correctorie cutting off of Moses his life before he came into the promised lande, to *Turbano Fidei*, the stumbling of faith. And no marvayle that lacke of such faith, should put away temporarie fauoures, when as it is said of our Savior (in whom wantes neither *Habilitie* nor *Will*) that he did not many great workes, in his owne country, for *their vnbeliefes sake*, Math. 13. 58. What doth all this doctrine tend vnto, but to the humbling of vs in our wantes, who haue

H. Hollands
spir prefer.
pag. 85. 86.

This terme
was flouted,
and yet not
in myne, but
in Ma. Hollands booke

Augustin
on pfa. 106.

made our selues vnworthy of, and vn sufficient to apprehend promise temporarie, so well as that is of an eternall nature; as also, to the iustificing of God in all his proceedings? The contrary doctrine causeth man to arrogate to much to him selfe, and to giue vnto God too little.

* T. C. on
psal. 91.

* Num. 16.
29.

* Eccles. 7.
19.

Psal. 55. 23.

Luke 13. 5.

But let vs heare how another Divine writt last Pest. time: "He ha-
ving said there be two sortes of death, the one after the comon course
of nature; the other *before the time* (stumble not at the latter phrase,
for the scriptures approve it) of this latter he thus saith: Another
way, death may happen to a man before the tyme, by reason of his
great and grievous sinnes, as the Lord hath threatned by *Moses*, that
If his commandments be not kept, he will cause Pestilence to raigne:
Whereout it is certayne, that when they be kept, the Plague bydeth
out. Likewise saith the Lord in the Commandements, *Honor thy Fa-
ther and Mother, &c.* out of the which it is certayne, that his life,
which doth them not, shalbe thortned. Afterwards, the same Writer
speaking of the promise in the 91. Psalme, he addes thus: *Of this un-
timely Death only speaketh this Psalme, and promiseth the faithfull
Christian men, that they shalbe free from it.* For fro the right appoin-
ted death, into the which we haue consented in Baptisme, we neither
can nor shalbe deliuered. Wherefore if a vertuous Christian man dy
of the plague, it is certainly *his very houre appointed him of God,*
which he cannot prevent. But doubtes, there dy of it many sinners
also beside, which might well live longer if they repented. So farre
He. From whose wordes the collection is evident, namely, that none
dy of the plague sent out from God, but vpon their disobedience, be
they Believers or Sinners. And then every Divine must graunt, that
Error in *Fact* proceedeth from error in *Faith*; as from want of faith
exhibited in his threatnings or promises.

Let this my Iudgement then remayne good by Authoritie from
Scripture, from Writers, and the imposed Obedience of the Church
of England, how so ever poore I, must therefore be derided, flaunde-
red, oppressed.

Quere,

Quere. Have the wicked then at any time such a Faith,
as whereby they be delivered from
the Pestilence?

C H A P. I X.

Answ. **T**His demaund hath his Answer, before in the seaventh Chapter, namely, that the wicked may bee possessed of any kinde of Faith, saving that which we call the Iustifying Faith, the Faith whereby the eternall saving promisses are apprehended.

"The wicked may cast out Devills, worke miracles, and what not, that bringes with it onlie som temporarie blessing? but all this not to be so reioyced in, as to haue the *Name writte in Heavē*. Here I could note (which is not much observed) that *Pharaoh-Necho* the vncircūcised King of *Egypt*, was countenanced of God by faith in a temporarie; what time the godly *Iosiah* King of *Iudah*, was checked by vnexpected death for not believing, *Pharaoh-Necho*, though he no Prophet nor Prophets sonne; nor we heare not by what meanes hee had such skill; but I passe by it: only let it check all sortes of infidelitie in vs. And because this position is vniversally graunted of all sortes of Divines (be their Sect what it shall) it shall not neede heere any discourse.

"Matt. 7. 23

In my traduced *Epistle* and *Section 4.* I say of the wicked escaping in midst of strongest Pestilence, First, it is not because they have any promise, but because it pleaseth God both to them and vs, to be in many things, many times better then his promise. So I speake of the wicked in generall for their escape, as also of any promise in scripture, as vnto them not belonging, that is properly and blessedly. Afterwardes in the same *Section* I adde. Secondly, the wicked so escaping are ordinarily such as haue walked boldly thorough the Sicknes, bragging of their faith in God, touching deliuerance fro the Pestilence; shewing plainly, that they had a faith in God for apprehending promise of deliuerance, though they have not had faith for apprehending things spirituall and eternall. So far. And herein appeareth, that the conclusion is inferred, not in respect of all wicked escaping in midst of the pests-heat, but of some certaine wicked, namely, such as gloried first in their hope and trust, walking thorough it without feare. Now their speech & bechar

behaviour compared with the Event (& the 91. psalme propounding a temporarie cover, to such as had hope in God) what shall I see (seeing I can iudge but by externalls) that I may not thinke such to haue had that faith, which apprehendeth that temporarie.

1. Timo.
4.10.

True it is, that all promises in proprietie and blessedly, are made to the children of God (whither we respect Christ the sonne of God by nature, or the sanctified mankind, the sonnes of God by Adoption) but yet it followeth not, that therefore, God communicate none of the things so promised to the wicked. God hath commaunded both sortes of *Faith* to goe together (the one for the good of the body, the other for the soule, and sinne it is to parte them) but yet, as he is called the Saviour of all men, specially of the believers: so, hee saueth the wicked in some times of affliction, and vouchsafeth his temporarie Sunne and rayne to pleasure and profit them. For there is no grace that can be seuered from sanctification (as may be seene in *Balaam, Saul, Iehon, Iscariot, &c.*) but it may be found with the wicked, be it corporeall or spirituall.

If we say, that the Lords disposing of *Temporaries*, are *Then There*, and *To Whome*, he will. I answer, euen so is the disposing of *Eternals*, *Then, There* and *To Whome* hee will: for as the wind bloweth so the Spirit worketh at his pleasure, as our Sauour teacheth the vnclearned *Rabbin Nichodemus* in *Saint Johns 3. chapter*. How soeuer then my Adversaries with it, *This their wind shakes no Hauiour.*

Quere. Is it lawfull for Inhabitants to fly the place of their Habitation, during such time, as the Pestilence there raigneth?

CHAP. X.

Answe. Some look that I should say yea, such as haue at such times giuen them selues voluntarily to *Flight*. But would they haue me graunt that? *Absurdum Peccus peccator*. There is no heale to the sinner. Graunt that liberty and then (to the exposing of all, to *Rogues*, ruine, houses, rownes, cities, and at this time, the greatest parte of this kingdom) must be dispeopled and left as cursed *Ierusalem*, desolate. Consider then the Absurditie of that concession. No common wealths-man will euer graunt that; nor any desire it, that be not madde.

May

May none then departe? To hold That (it may be) would prooue
an Errour of the right hand, as the other of the left. Salomon forbids
vs to be *ouer-iust & ouer-wise*; so well as *ouer-wicked & ouer-foolish*.
Least I should seeme partiall, let vs heare som others speake. And first
to auncient *Eusebius*, who handled the Churches historie 13. hun-
dred yeares since. Hee giues vs an *Epistle*, written by *Dionisius* the
Episcop of Alexandria in *Egipt*, running thus, as a Doctor of our
owne hath turned the Greek. Many of our Brethren (*saith Dionisius*)
by reason of their great loue and brotherly charitie, spared not them
selues, cleaued one to another, visited the sicke, without wearines
or head-taking, attended vpon them diligently cured them in Christ
which cost them their liues; and being full of other mens maladies,
tooke the infection of their neighbours; translated (of their own ac-
cord) the sorowes of others vpon them selues, cured and confirmed
other sick persons, and dyed most willingly themselves, fulfilling in
deed the common saying, *only friendship is alwayes to be retained*; and
departing this life, they seemed the of-scourings of others. In this
sorte, the best of our Bretheren departed this life (whereof som were
Ministers and som *Deacons*) in great reuerence among the common
people: so that this kind of death, for the *Piety & strenght of Faith*,
may seeme to differ nothing from *Martyrdome*. for they tooke the
dead bodyes of the Saintes, whose brestes, and hands, and faces layd
vpwardes, and closed their eyes, shut their mouthes, and ioyntly with
one accord, being like affectioned, *Embraced them*, washed them, &
prepared their *Funeralls*. In a little while after, they enioyed the like
them selues. For that the living continually traced the steppes of the
dead. But among the Heathen, all fell out the contrarie. For scarce
had the Pestilence taken place amongst them, but they contraried
them selues, and fledde from their most friendly and dearest friends.
They threw them halfe dead into the streetes; the dead they left vn-
buried, to be deuoured of dogges; to the end they might avoyde the
partaking and felowship of death; which for all that they could
devisẽ, *They could not escape*. So farre *Eusebius*.

From this recorde of *Eusebius*, besides other thinges, I wish these
pointes to be observed: *First*, it was helde piery, a worke of faith,
charitie, glorious as *Martyrdome*, to stand by it, doing service one
to another, even to the death and buriall. *Secondly*, that the persons

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• Eccle. 7.
18, 19.

Merideth
Hammers
translat. of
Euseb. & in
chap 22. af-
ter Greke.

so holily imployde, were *Ministers, Deacons* and others. As for the Heathen set in an *Antithesis*; *First*, they fly one from another, euen from their dearest friendes, exposing the dead to prophane violation. *Secondly*, for all their flying so, Gods hande did overtake them: Such being the iudgment and practise of the Church in them purer tymes: and such was the behaviour of the Heathen; iudge nowe, who last pest-tyme walked as the Christians, and who as the Heathen.

But let vs heare some what out of a *Sermon* printed last pest-time. His wordes are these: "Vnwisely, and vnchristianly they doe, that out of inordinate feare of this plague, leaue their calling and office, malitiously withdrawing the loue, helpe, & faithfulness, which they out of Gods Commaundement, are bound to shew vnto their neighbours; and so do sinne greuously against the Commaundement of God. For certainly they do but stirre vp the wrath of God more earnestly against them selues, that he may the sooner take holde vpon them, and pluck them away with this plague. For men may heare on every side, that som do shunne and fly, not only the sicke, but also the whole. Yea, that which is more foolishnes, even the *platters* and *Candlestickes* which came out of straunge houses, as though death did surely sticke therein. And out of such fonde childish feare it cometh, that not only som sick persons be suffered to dy without any keeping, help and comfort; but that *Woemen also great with childe*, are forsaken in their most neede; for at such tymes, few or none will come vnto them. Yea, a man may heare also, that the Children forsake their Fathers, & Mothers: and one household body keepeth him selfe from another, and sheweth no loue vnto him; whiche nevertheless he would be glad to be shewed vnto him selfe, if he lay in like necessitie. So farre *He*. Vnto the trueth of whose complainte, the very Poets them selues haue subscribed, in variable Pamphlets published amongst vs at this day.

" Doctor
Her. Epist.
before his
Def. printed
1604.

To these let me adde a Doctor of Physicke his testimonie; printed after the former: " It remayneth (*saieth he*) that acknowledging the Pestes contagion, we notwithstanding (who are Christians) carefully avoyd that *Faithles* and *Paganish* fearefulness, whereby wee are made to breake all the bondes of Religion, Consanguinitie, aliance, Friendship, and *Politic*: the Husbände forsaking and abandoning his deare

deare Wife; The Parentes their Children: to sincke, or swimme; the Pastor exposing his flocke to euery devouring Wolfe; and the Magistrate his people vnder his charge, to all confusion and disorder. We are apt to rushe into extremities. This were *Incidere in Scillam*, whilst we would *vitare charibdim*, to avoyd one evill, and commit as great or greater. He is to be reputed a *grounded & discreet Christian*, who as he will not rush rashly into every infected and visited house, without *iust cause*, warrant or calling; so, when he is called, or tyed by any bonde of Pietie, nature, or Policy, he will not forsake his Station, or detract and fore-slow any dutie or office; though the performance thereof be with *Evident danger of health, goods, or lyfe it selfe*. So saith He.

What haue I taught more in this matter, that I must bee made a *Gazing-stocke* to Angells and men? Lookke into the last *Section* of my traduced *Epistle*, and if (eyther by exhorting to dutie, or dehorting from breach of dutie) I haue said more (yea, but so much) then *Let man haue no mercy on me*. From the Lords loue and lenitie, I there exhort to coniunct and mutuall humiliation; in checking some others for abusing the scripture in *Leuitic. 13.* touching Leprosie, for vpholding their *Irregular Flight*: and if an Authorized Divine may not doe this, *Actum erit Ministerio*, our Ministerie will bee of small reckoning.

For my doctrine there of the Leprosie, I leaue it to be tryed by Gods worde, for already it is vnder the tryall of the Bishops sworde. Only heere thus much.

1. The Leper was not put off, till his disease were thoroughly scene, tryed and censured. But our sicknesses are shaken off without tryall: & often tymes vpon false supposition. Leuit. 13.

2. The Priest then was tyed by dutie, to take such tryall. But the Priest ordinarily with vs, is of the rest, furthest from that; shaking off not only the sicke, but the sound also.

3. The Priest and people got the Leper conveyed to some place apart, providing sufficiently for him, that so his lothsom body might bring

bring no grievance to the Congregation. But the most of our Priestes and people haue bene so farre from conwaying forth the sick so provided; as they rather haue put out them selues, providing for themselves, and leaving the sick behinde them.

4. The Leprous house and garment came also vnder the Priestes tryall and censure: will our Priestes do the like? I will hardly belecue it, till I see it.

5. The Leprous garments were to be burnt, and the houses pulled down: will they deale so with pestilenced houses and garmentes? Then downe with all England. Haue I not (these circumstances remembred) had iust cause to complayne of abuse committed against the Ceremoniall law of Leprosie? *Sub Iudice lis sit*, Let the Church of God all abroad iudge it.

As for any Rules of *Politieall* decency, or safetie to be drawn from Levit. 13. or any other scripture, nether haue I (nor I think any scholar) ever excepted against. And as farre from my thought it was *Contemptuously* herein to oppose vnto the doctrine of Leprosie published in the booke of *Orders for the Wednesdayes Fast*: besides that my said Epistle was published before that book, some dayes, if not weeks, at least in my iudgement (as they haue vnder my hand and oth) nor could I euer from Pawles Church-yard, or otherwise learne the contrarie. But inough of that *Parenthesis*.

When men be vnwilling *To lay downe their liues for their Brethren, to giue their liues for their flocke; to preferre bodies to soules, & eternall life to temporarie*, what Law of God & man will bind them? What euasions will not be devised? And what transgression will not of such be iustified; euen somtymes to the harming of such, as haue bene conscionable obseruers of the Law? This chapter then I will finish with other mens wordes. * *One saith thus*: Let not Gentlemen and rich Citizens by flying (vnlesse they fly likewise from their sinnes) thinke to escape scot-free. *Another writes thus*: "It is a great shame for a Christian man to be afrayde of the plague of pestilence, as to fly from them that he is bound to serue by Gods commaundement. *Another writes thus*: * They that fly for meare feare, ought to acknowledge their want of faith, and to bewaile it, as those that consider nei-

Doct. Her.
in his rules,
pag. 4.
" T. C. on
Psal. 91.
* Wil. Cup.
per on 2 Sa.
24. pa. 363.

ther

ther of them selues, nor of the hand of God that stricketh; perswading the m selues, that staying is the only dainger, and that flyinge is the only meane to escape. Such men do as litle Children, that flye from the Fathers Rodde, and so make him more angrie. Againe another writes so: They must summon them selues vnto the iudgement seate of God, and looke on the plague, as on the messenger of Gods wrath, which can not be auyded with change of place, but by repentance and amendment of life. So farre they.

H. Hollade
pr. prefer.
pag. 173.

From such authorised sentences, let the Reader collect, that howso ever all departure be not gayn-sayed, yet no such departure is graunted, as whereby *Relative duties* be omitted and cast aside, or *Barbarisme* may ensue: for the least (euill may not be done, to the ende that good may come thereby) for to such (*saieth the Apostle*) "*Damnation is iust.*" * From the beginning of the world God knoweth all his workes: and therefore neither needeth nor crauerh, nor alloweth, the helpe of our false finger. Let vs striue in all estates to be helpfull one to another, and blessed is that servant, who when his maister Christ cometh, is found so doing. *Dixi.*

* Rom. 3. 8.
* Act. 13. 45.



Epilogue.

EQuall is that Pentameter, *πᾶν γὰρ ἀναγκαῖον χρεὶν ἀνασθεν ἴσθι.* *Euery forced busines, is grievous.* Almost a yeare is passed, at the penning heereof. So long forbearance, was much and onerous; specially in so euen a cause. If my Aduersaries scorpions, haue by lashing enforced this Cry, and thou thereby bettered, *Deo gratias*, giue God the prayse, who out of a flint can fetch fier; and of stones, rayse vp children to Abraham. Meane tyme, be assured, it had beene more ease for me, not to haue beene so vrged. But though I were slaine, I must (with *Iob*) hold fast myne innocencie.

"Never rag-
ged this sick-
nes so migh-
tily and uni-
versally in
England, as
now it doth

Innocency? By how much the more it is innocencie, by so much the more I should (by silence) haue borne false witnes against God, his Church, and myne owne soule. But if it bee remembred, what horride reportes, were scattered abroad of me, both touching *Faith*, and matter of *Faith*, notwithstanding all orderly suites, and protestations, subscriptorie, and iuramentall; yea, against the rendering Royal purpose, of our Soueraigne: to the possesling of Magistrates cares with vntruthes, to the perverting of Ministers, and people; for bending all against me, and so the sword of Gods holy Angell ("yet vn-theathed) against all; damming vp the course of my Ministerie, cutting of my bodys liberty; propounding my life to daunger; breaking the heart of my family; consumed the substance I had payne-fully earned: to the gladding of foes, sadding of friends, procuring murmurations, &c. and al for praying, preaching, visiting, and good-doing, to all sortes, pestilenced: when almost none els would; if all this be layd to heart, am I Iron, that I should not feele; or am I lead, that I should not sound? Nay is it reasonable (though I bee therefore comitted close prisoner, yea, should dy the death) but I should speak, and write, for clearing of myne innocencie?

Wherein I haue sayled (and who is it, that in nothing sinneth not) thou that art stronger, helpe to sustayne me: at least, sympathize so my estate, as I may be helped, by thy feeling and hartty prayers. And so with reference of my cause to the iudgement of God, his Church in England, Scotland, France, Ireland, and wheresoeuer, I end. This 28. of September, 1604.

The Lords most unworthy

HENOCH CLAPHAM.

A Letter to a friend.

YOU desire to heare by what Law, I was committed, and so am still continued in prison? I protest, in the presence of God, I know not, by what Law, all this is done, There is a Law, that toucheth som, concerning iudgement and doctrine of the Pestilence. It is layd downe in the booke called the *Queenes Orders* for the Pestilence: I speake of our late sweet Sovereaigne, now gone vnto God. The same booke since (as I take it) was published last pest-tyme, in his Maiesties name, and this is it *verbatim*.

Order 16. Item if there be any person, Ecclesiasticall or Lay, that should hold, and publish any opinions, (as in som places report is made) that it is a vayne thing, to forbear, to resorte to the infected: or that it is not charitable, to forbid the same; pretending that no person shall dy, but at their time prefixed, such persons shall not only be reprehended, but by order of the Bishop, (If they bee Ecclesiasticall,) shalbe forbidden to preach: and being Lay, shalbe also enioyned to forbear, to vtter such daungerous opinions, vpon payne of imprisonment, which shalbe executed, if they shall perseuere in that error. And yet it shall appeare manifestly, by these Orders, that according to Christian charitie, no persons of the meanest degree, shalbe left without succour and relief.

Admitt now, I had bene coulpable, of such doctrine: my punishment should not haue bene imprisonment, but som inhibition

hibition, to preach. But, as may appeare, by all my writings, I am cleared from all such imputation: and so no Law (that yet I can heare of) in this matter, violated of me. His Maiestie commaunded, I should be proceeded withall; *By the Law*, intending, that there was a Law to cleare me, or condemne me: and yet (as you heare) I am kept still in bondes, only vpon my L. of London commaund, (not vpon any Law Civill, or Ecclesiasticall, once spoken of) others of the *Hy-Commission* vnited with him therein, who (I suppose) dare not, easilie, be in any thing, vnto him, repugnant: and he having imprisoned me, before he truely vnderstood the cause, doeth thus goe about to make good his imprisonmēt, by wincking at the truth of the cause, seeming to plague me for the contrary.

This may suffice, for your question; wherewith I end, desiring Your harty prayers vnto God, for my good: To whose saving mercies also, I referre you and your Studies.

Yours HE. CL.

Another

Another Letter.

Beloued, I haue marvelled, what may be the cause of your walking thus aloofe. If because of my daily repaire vnto the Lords visited people, some moneths since you feare to com near me, you must understand, that I haue bene ayrest in prison these ten moneths. But in your iudgement (it may be) a man may irruale of the plague, beyond a womans 40. weekes. In deed the old womans fable is, that the plague will lye 7. yeres in a mouse-hole, and then come out. That Aphorisme (it is like) was cause (as hath estfoones bene reported) that a neare preacher, newly beneficed, did plaister the walles faire, tempering the mortar with vinegar, [*Eamque ob rem, Medici peste grassante, cum in cibo, tum in potu, aceti vsum mirifice commendant*] but for all that, his house was scarce finished, before he with plentie of Gods tokens vpon him, so well as his predeceffour, was buried.

*"In Arnol-
di Villano-
vani exegeti
super Schol.
Salern. c. 46,*

But if I may coniecture by your pulse, you feare to bee knowne my friend, while I am in bonds. An vngodly feare, to bee ashamed of well doing. Such irregular walking, may cause me to call in question, whether ever you were a true friend, seeing one of Gods Canons runns thus: * A friend loueth at all times, and a brother is borne for aduersitie. Besides, that such keeping aloof (worse then that of Nicodemus, for he came by night) it weakens Neophytes, and strengthens the hands of the aduersarie. Would you, in like case, be so walked with? Do as you would be done to.

** Prover. 32
17.*

In the beginning, you kept of, for some such cause, but now you are impeded about Episcopall Canons, concluded by the Province of Canturburie: for though Yorkes prouince be by Proclamation, enioyned to undergoe the same " Rules, yet (I vnderstand not) that that Provinces voyce was called for; and so vsed, as to, the making of that Counsell Nationall, and one of the Canons, concludeth (as I remeber) that to be the voyce of the Church of England, which hath bene uttered in

*" Canon of
the Greekes
Rule is the
English.*

a Councell Nationall, not Provingiall. Even as the Parliament is Nationall, for that every part of the Nation, hath his Speaker in it.

If that be your Case, God and the King helpe you, for I can not. I am here for another gates testimonie, almost forsake of you all as Singular; but if you would have first understood me, and secondly your selves; all that I did, was but a bringing of that doctrine, into distinct methode, which (for the most part) was taught over-confusedly. In so much as sundry that heard you teach two tymes, upon that argument, could not conceave, but that in the second Sermon, you were opposite to the first.

If you had bene more comfortable to others, in their affliction, then doubles you should not be so long destitute of comfort in any your afflictions, for faithfull is he that saith, The mercifull shall finde mercy. Make upright steppes to your feet, and feare not an happy issue out of all tentations. And so with my hearty prayers to God for your good, I leave you to his guidance, that neuer forsakes the faithfull.

Your friend

He. Cl.

Courteous Reader let me craue in kindnes, That what faulres thou findest, may not bee imputed to the Author: but meere ignorance and oversight in the Publisher.

Fare well.

Pere. Re

The Publisher and his Friend.

Question.

Is the Plague infectious, or no?

Answer.

That is intricate, more then I know.

*To sariesie som-thing, I will not grudge,
With some experimentes, then be thou iudg.*

I.

A sucking childe, suckt his mothers breast,
Hauing a filter, 2. or 3. yeares elder at the least,
The mother absented, the eldest out of thrall,
Not caring for the yongest, any thing at all:
The yongest liued, and survived,
The eldest with the mother greeved and died.

I I.

A man being marked with Gods tokens,
Looking euery hour, when his heart would be broken
Hauing one child, loth to leaue behind him,
Layed it 3. dayes and 3. nights in bed by him:
The Father dyed, the child survived,
And hath euer since prospered and thrived.

I I I.

A plague sore, within a spanne of a womans dugge,
Whereat the litle child, night and day did lugge,
Som fortnight sick and sore, thee was all that while,
The child in midst of mothers grief, at her did smile:
The mothers sore made whole, & so she mended,
The child since neuer sick, nor with grief offended.

Now my friend, if not my fo,

Tell me, is the plague infectious, or no?

Qu. Is there any place in the Scripture, that vrgeth men to bee forward in perfection, and striving to be perfect?

Answer. Yes: Ye shall therefore be perfect, as your Father which is in heauen is perfect, Mat. 5. 48. Also the great commandment doth say: *Loue the Lord thy God with all thy heart, & with all thy soule, and with all thy minde, and with all thy strength. This is the first and the great commandment. And the second is like vnto this: Thou shalt loue thy neighbour as thy selfe.*

On these two commandments hangeth the whole Law and the Prophetes.

The whole Scripture is giuen by inspiration of God, and is profitable to teach, to imroue, to correct, and to instruct in righteousness: That the Man of God may be absolute, being made perfect vnto all good workes, 2. Tim. 3. 16. 17.

This is a straight gate, yet we are commaunded to strue to enter in at the straite gate, Luke 13. 24.

Now he that despiseth the Teacher & vrger of this Doctrine, despiseth the Authour of the doctrine even Christ him selfe.

Although no man can be perfect in this life, yet it is no reason that the mouth of the Oxe should be moozled, for treadinge out the corne before them: and telling men what they ought to bee, although he knoweth, that none can be perfect in this life, no more then a Cammell can goe through the eye of a needle, and though this be vnpossible to man, yet nothing is vnpossible to God.

When thou art converted, strengthen thy Brethren.

The God of peace that brought again from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the everlasting covenant, make you perfect in all good workes, to

do his will, working in you that which is plea-

sant in his sight, through Iesus Christ,

to whom be praise for ever,

A M E N.

P. R.

